

# Appendix

## America's Second Most Influential Government Personage

### EXTENSION OF REMARKS

OF

### HON. JOHN E. FOGARTY

OF RHODE ISLAND

IN THE HOUSE OF REPRESENTATIVES

Monday, March 2, 1964

Mr. FOGARTY. Mr. Speaker, under leave to extend my remarks I include an article from the March 1964 issue of the Retail Clerks Advocate. This article, while brief, gives us further insight into the makeup of our respected, capable, and dynamic Speaker, JOHN W. MCCORMACK.

The article follows:

AMERICA'S SECOND MOST INFLUENTIAL GOVERNMENT PERSONAGE: JOHN W. MCCORMACK

In November 1963 JOHN MCCORMACK was thrust into a position experienced by no other American. As Speaker of the House of Representatives, he was already the most powerful and influential person in our system of government, after the President. With the assassination of John F. Kennedy, his broad legislative powers were combined with an executive branch responsibility as he became direct successor to the supreme office of the President.

This is a heavy burden, but during his entire career, MCCORMACK has never shirked an assignment and has always discharged his duties ably.

JOHN MCCORMACK has had an important influence on the course of our Government during 21 crucial years. The New Deal, the defense programs of two critical wars, the Marshall plan, the development of the atomic bomb, all bear the scrutiny, and in many cases the imprint, of his opinions and efforts.

First elected to the Congress in 1928, he has served for 13 consecutive terms. He was elected House majority leader in 1941 and served in that post more than twice as long as anyone else in the entire history of the Congress. He became Speaker on January 9, 1962, following the death of Sam Rayburn.

MCCORMACK was born of Irish parents in South Boston, Mass., on December 21, 1891. Hard times were no novelty to the McCormack's, but the family's circumstances seriously worsened when the father died. The mother then had to undertake the bringing up of a family of small children and at 13 JOHN had to go to work to help. This meant leaving school at the end of the eighth grade, as so many of his friends were forced to do. But JOHN's education did not stop there. The ambitious boy continued school at night, enrolling at the South Boston Night High School. It was necessary for him to work all day, walk home from downtown Boston, about 2 miles away, have supper, and then climb Dorchester Heights Hill to the high school, spending 2 hours, 5 nights a week, attending classes.

The first step toward Washington came when JOHN was able to obtain a job in a Boston law office. He read law at night, and passed the Massachusetts bar examination at the age of 21. After he passed the bar, he went into practice on his own, and his suc-

cess led to his first venture into political life.

This was election as a member of the Massachusetts Constitutional Convention, which was called in 1917 to revise old Massachusetts laws. Some of these were older than the United States, dating to back before the Revolution.

He came to public notice at this time when he sponsored an amendment providing for public initiative and referendum in the newly established State laws. At the time it was a controversial subject, but MCCORMACK led the fight for it and won.

Following service in the Army during World War I, he was elected to the Massachusetts House of Representatives in 1920. After a 2-year term, he was elected to the State senate, serving for 4 years. During the last half of the term he served as Democratic leader. From this position it was inevitable that he gravitate to Washington. And in the larger forum, his outstanding qualities soon brought him to a leadership position.

In 1918, JOHN MCCORMACK married Harriet Joyce, a native of South Boston. A stand-out in an area of beautiful girls, Harriet Joyce was a well-known soloist, engaged in a study of grand opera when she gave up her promising career to devote herself to her husband's rise to prominence.

They have no children, but the Speaker is devoted to his nephew, Edward McCormack, who was attorney general of Massachusetts and a candidate for the U.S. Senate in the last election.

The McCormack's live quietly in Washington, rarely participating in the social life of the Capital. Whenever they travel, they always travel together. And the Speaker prides himself in always finding time in his busy schedule to have dinner at home with his wife every night.

John Monahan, an assistant to MCCORMACK, relates that when the Speaker was asked after his election whether he would continue this custom, he said, "I shall so be able to coincide my new duties as the Speaker of the National House of Representatives that they will not conflict with what I consider the paramount pleasure of my life."

Reflecting perhaps the environment in which he grew up, MCCORMACK has always been a strong defender and advocate for the underprivileged and the workingman.

He has always been in the forefront on sound labor legislation, had an important part in the establishment of the laws providing for collective bargaining, strongly endorsed the proposals for the minimum wage, from the first proposal up to the increased maximum advocated by President Kennedy. In the expansion of the social security laws and proposed increased benefits in aid to the underprivileged, more assistance and better care of the aged, he has always been a strong and forceful speaker.

His convictions are based on the belief that in prosperous America there is no place for human suffering from want or neglect. It is the Federal Government's responsibility to provide leadership and financial assistance so that all governments, State and local, can under this leadership join in taking care of every American in need.

In foreign affairs, he takes the position that we are the leading nation of the world with deep responsibilities toward our fellow nations and fellow men; responsibilities that

we must meet without hesitation or equivocation. It is our duty to sustain this dominant position, and the Speaker will do his utmost to maintain it.

A friend of the Retail Clerks International Association, MCCORMACK addressed the 24th convention on film, saying, "The retail clerks have always been close to my heart. Our friendship was formed in my early years of public service in Boston when I was a member of both branches of the Massachusetts Legislature and has ripened through my years of service in the Halls of Congress.

"I take this opportunity to thank all the members of the Retail Clerks International Association and your dynamic leaders for the support of past years and your continuing support of social and economic justice; also for the great contribution you have made to carry into complete effectiveness the constitutional right of all citizens for equal opportunities under the law, without regard to race, color, or creed.

"Your enviable record of achievement in the fields of organizing, of collective bargaining, of community service, and of national defense and foreign affairs has written a bright chapter in the history of the union movement and is a tribute to your organization."

## Soviet Anti-Semitism

### EXTENSION OF REMARKS

OF

### HON. HUGH SCOTT

OF PENNSYLVANIA

IN THE SENATE OF THE UNITED STATES

Monday, March 2, 1964

Mr. SCOTT. Mr. President, as I told the Senate on September 30, Soviet anti-Semitism is of increasing concern to people throughout the world. Despite Soviet protestations to the contrary, the Russian Government is conducting severe repressive measures against the Jewish people in the Soviet Union.

I ask unanimous consent to have printed in the Appendix of the Record, a resolution from the Jewish Community Relations Council of Greater Pittsburgh on this important subject.

There being no objection, the resolution was ordered to be printed in the RECORD, as follows:

RESOLUTION OF THE JEWISH COMMUNITY RELATIONS COUNCIL OF GREATER PITTSBURGH, FEBRUARY 10, 1964

The Jewish Community Relations Council of Greater Pittsburgh deplores the continuing discrimination against Jews by the Government of the Soviet Union. It notes that official restrictions deny them freedom of worship, and increasingly destroy their cultural traditions, religious practices and Jewish education; it being noted that the U.S.S.R. Constitution permits free exercise of distinctive religious and cultural practices by other nationalities and religious minorities.

We, therefore, call upon the Soviet authorities to fulfill their stated purpose of equality and support of human rights by

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restoring to the Jews of that country their rights to sustain their religious beliefs and preserve their cultural traditions.

We call upon the Secretary General of the United Nations to use his good offices to the end that the virtual spiritual genocide of Soviet Jewry shall not be fulfilled; and we call upon the officials of the Government of the United States to take the necessary steps to protest against this evil.

### Friendly Sons To Honor Monsignor Costello, of Wilkes-Barre

#### EXTENSION OF REMARKS

HON. DANIEL J. FLOOD

OF PENNSYLVANIA

IN THE HOUSE OF REPRESENTATIVES

Monday, March 2, 1964

Mr. FLOOD. Mr. Speaker, as for many years past, on March 17 the Friendly Sons of St. Patrick will hold its annual dinner in Wilkes-Barre, Pa. I have attended many of these affairs through the years but this year I will not be able to be present at the Wilkes-Barre dinner as I have been invited to deliver the principal address at the St. Patrick's Day dinner in Pittston, Pa., also in my congressional district.

Last year, at the St. Patrick's affair in Wilkes-Barre, that organization was kind enough to select me as the recipient for its Man of the Year Award. I felt greatly honored and deeply appreciative of this recognition and I shall always cherish the memory of that occasion.

This year, the award will be made to one of the most distinguished and gifted churchmen in our section of the State of Pennsylvania, Rt. Rev. Msgr. Francis A. Costello, V.F., pastor of St. Mary's Church of the Immaculate Conception, Wilkes-Barre.

A thoughtful and well-deserved editorial on the additional honor to be bestowed on Monsignor Costello was published in the Wilkes-Barre Times-Leader, the Evening News on Friday, February 21, 1964, and it gives me great pleasure to make this editorial part of my remarks today.

Editorial follows:

[From the Wilkes-Barre Times-Leader, Feb. 21, 1964]

FRIENDLY SONS TO HONOR MONSIGNOR COSTELLO, OF WILKES-BARRE

The choice of the Rt. Rev. Msgr. Francis A. Costello, V.F., as the recipient of the Man of the Year Award of the Friendly Sons of St. Patrick at the annual dinner in Hotel Sterling on March 17 will be warmly applauded by a host of friends and admirers in and out of the organization.

His selection on the basis of his service to God and man, as demonstrated by his dedication to his faith and community, was a logical one. As pastor of St. Mary's Church of the Immaculate Conception, Wilkes-Barre, dean of the Northeast Luzerne County Deanery, examiner of the junior clergy, as well as a domestic prelate and doctor of laws, he has been singled out for heavy responsibilities and many signal honors during a brilliant career that still has a long way to go in the normal course.

His extracurricular activities range over a wide field. He has served as a member of the boards of King's and Misericordia Colleges, chairman of the executive committee

of the Catholic youth center, moderator of the council of Catholic women and the International Federation of Catholic Alumnae, Friar of the Fourth Degree Assembly of the Knights of Columbus, member of the Wyoming Valley Study Commission, officer of the Labor-Management-Citizens' Committee of the Greater Wilkes-Barre Chamber of Commerce, and director of the Wyoming Valley United Fund and the blue cross.

Nor is that all. He is widely known as an author, critic, and public speaker. He pioneered in offering Mass over television for shut-ins. He also conducted a monthly radio program.

That is a great deal of ground to cover while carrying on his pastoral labors for 37 years, including tours of duty in two of the foremost charges in the diocese—his present assignment and St. Peter's Cathedral at Scranton.

As a spiritual leader, he is a credit to his Irish forebears, to Ireland's patron, St. Patrick, and to his own patrons, St. Francis of Assisi and St. Anthony of Padua, whose names he bears.

As a good neighbor and good citizen, he has illuminated the record from his native Hazleton to his adopted Wilkes-Barre through his zeal and good works.

In paying tribute to this versatile and gifted churchman on St. Patrick's Day in keeping with tradition, the Friendly Sons will enhance the occasion.

### A Woman Writer Takes a Critical Look at America

#### EXTENSION OF REMARKS

HON. FRANK J. BECKER

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Monday, March 2, 1964

Mr. BECKER. Mr. Speaker, I am taking the liberty of inserting in the CONGRESSIONAL RECORD today an article which appeared in the U.S. News & World Report entitled "A Woman Writer Takes a Critical Look at America." I believe that this is one of the finest articles I have read in a long time. I hope that every Member of the House and people all over the country read this article. Miss Craig has condensed the conditions as they really are, and they demand examination at the highest levels. Personally, I do not know Miss Craig very well, but I want to commend her for this very important and discerning article. I hope what she has done will accomplish some of the desired action by the administration.

The article follows:

#### A WOMAN WRITER TAKES A CRITICAL LOOK AT AMERICA

(Following is full text of an article by May Craig, Washington correspondent, reprinted by permission from the Portland, Maine, Sunday Telegram of Feb. 9, 1964.)

Unless there is a change, deep down, in the American people, a genuine crusade against self-indulgence, immorality, public and private; then we are witnesses to the decline and fall of the American Republic.

Death on the highways, a pack a day, cheating from top to bottom in our society, get rich quick, breakup of the family, faltering in foreign policy, reckless debt—these have destroyed nations before us. Why should we think we can take that path and change history?

Look around you, and everywhere you see lack of principle and steadfastness in the right and brave. The disgraceful cover on the recent issue of a publication with a nationwide circulation and its palliating story of sexual immorality adds adult consent to the looseness of our youth, already far down the road of delinquency, shiftlessness, derogation of virginity in our girls who will be the mothers of tomorrow.

There is no financial morality in our Government—"charge it," is the accepted practice.

Round the world they think they can take our money with one hand and slap us in the face with the other. We talk of our leadership, but we are apparently incapable of giving leadership.

One listens with dismay to the campaigning for the Presidency that is going on. Oh, for a crusader to call us back to dignity and strength and austerity.

What was that last word? "Austerity"—plain living and high thinking, putting our money into the real things of life, not mink-handled saucers and three cars in every garage; public servants who are not Bobby Bakers. Schools for the young, care for the elderly, strength so that none will dare attack us, a worthy succession to those men with feet wrapped in bloody bandages at Valley Forge to give us liberty. How have we used the liberty they bought for us so dearly?

Because it is unpleasant to think of unpleasant things, we say the Soviet Union may be changing its determination to "bury us." Red China is bad, of course, but maybe not Khrushchev. Half-heartedly we send American men to die in jungles, where we do not have the guts to go in to win or to stay out.

We sell wheat to Russia to save her from a demonstration that communism cannot produce enough food for its own people. If we do this to get rid of surplus wheat, which we have already subsidized and which we will subsidize again to give it to the Communists cheaper, we might try discouraging the production of surplus wheat and remember the old-fashioned private enterprise where one grows for the market, not the Government storage bins.

We faltered in Cuba and now she is the homeland of subversion of all Latin America and Africa. Where will we find a strong man to lead us? Would we vote for one if he campaigned, crying in the wilderness that we come and be saved—from ourselves? We could have saved Cuba for freedom, and saved ourselves and the rest of Latin America from this nest of communism, but we did not. Around the world they do not believe what we say; they look at what we do.

The United Nations was founded in this country. Now it is a messy combination of polygot nations, old and new, grabbing for our money and ignoring our half-hearted arguments.

The idea of letting in a small nation of fewer than a half million people, utterly inexperienced in governing itself, unproved as a stable, honest state—letting them in within a few days of their establishment. We might at least insist on a period of probation.

The United Nations itself should be forced into financial honesty by the United States refusing to keep on paying the bills while many get a free ride while outvoting us. The idea of letting in Red China in the fact of the charter which says, "peace-loving nations." True, we are against letting Red China in, but all we do is get our handkerchiefs and weep into them while the majority in the U.N. does as it pleases.

We waste untold sums on useless defense, and fail to keep ourselves truly strong in all fields, to be able to fight small as well as missile wars.

We sign test-ban treaties with known enemies, known defaulters on treaties, that we will not test as we may need to. Why should